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little volume the theories of Father Hecker, one of the founders of the Paulist community, are submitted to a searching examination from the conservative Roman Catholic point of view. Father Hecker advocated the more liberal views held in that branch of the church which has come to be known as American Catholicism.

The author finds that this would-be reformer is very deficient in intellectual preparation—that he cannot read Latin, for instance. As was to be expected, therefore, his expressed views are, in his critic's judgment, full of historical errors, and, consequently, his theories are vitiated at their sources.—J. W. MONCRIEF.

Die Evangelisation mit besonderer Rücksicht auf die Heiligungsbewegung. Von Th. Hardeland, Pastor in Lüneburg. (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1898; pp. 55; M. 0.60.) For some years efforts have been made by Professor Christlieb and others to introduce evangelistic work in Germany. They have tried to increase the number of religious workers, especially among the unchurched masses of the great cities, and to introduce new and more vigorous methods for the conversion of the unsaved. This movement has frequently been in close touch with the holiness or "higher life" movement. This pamphlet is a discussion and condemnation of the whole movement, not only of its extreme sanctification doctrines, but also of its effort to stir the people by vivid appeal and new methods. The author acknowledges the desperate religious condition of the city population in Germany, but maintains that the remedy will have to be brought by the regular clergy, or there will be no remedy.—WALTER RAUSCHENBUSCH.

Die christliche Heidenmission. Ein systematischer Studiengang für Jugend- und Missions-Vereine. Von Albert J. Ramaker, Lehrer am theologischen Seminar der Baptisten zu Rochester, N. Y. (Cleveland, O.: Herausgegeben vom Publikations-Verein der deutschen Baptisten, 1898; pp. 288.)—*Ein Ueberblick über die Geschichte der deutschen Baptisten von Nord-Amerika.* Von Albert J. Ramaker. (Cleveland, O.: *ibid.*, 1897; pp. 63.) The first of these two books, though small, is a comprehensive history of Christian missions in the widest sense. It is divided into twelve lessons. Each lesson contains, first, a list of references for wider reading on the topic; then a brief statement of the history; then a list of references concerning special features of the history; and, last of all, questions for review. The entire work of

missions, whether apostolic, Catholic, or Protestant, from the earliest period to the latest, is presented in epitome. The book might well be translated into English for Christian culture classes and for the missionary concert. By enlarging it somewhat and by introducing a greater number of divisions, it might be adapted to the wants of academies and colleges.—The second of these books is but a brief sketch, yet it presents what the reader interested in the German Baptists of America will most wish to know.—FRANKLIN JOHNSON.

The Sorrow of God, and Other Sermons. By John Oates, North Finchley, author of *The Teaching of Tennyson*. (New York: E. R. Herrick & Co., 1898; pp. 240; \$1.) These sermons are so beautiful that one would fain know more of the preacher; but, so far as the present volume is concerned, there is, from preface to 'finis, no clue as to anything of a purely personal interest, except that he has given to the world a volume of essays on the influence of Tennyson considered as a teacher. The volume is, therefore, as nearly impersonal as it can well be. The sermons, however, speak for themselves. Since reading Phillips Brooks' discourses we have seen no specimens of pulpit eloquence which have captivated us as these have. They are evangelical in doctrine, chaste in diction, fresh and sometimes striking in the treatment of the text, apt in illustration, and abounding in pertinent poetical quotation. They seem to us in style and subject-matter almost faultless, and there can hardly be too many of such published. Especially were we interested by those on "The Gospel of the Glory," "The Program of Christ," "The Crowned Christ," "The Wakeful Souls," and "The Glory of the Cross." The only adverse criticism which occurs to us to make is that, while every sermon in the series is evangelical, there is no one of them which is distinctly evangelistic, addressing the sinner and appealing to him to surrender himself to Jesus Christ. There is no strong and rugged grappling with conscience, nothing to bring one face to face with the judgment of God. Nevertheless, it would be unfair to infer, because this is true of these sermons, that it is true of the author's ministry taken as a whole.—*Christian Truth and Life.* Sermons. By Milton Valentine, D.D., LL.D., ex-President of Pennsylvania College, and Professor of Systematic Theology in the Lutheran Theological Seminary, Gettysburg, Pa., etc. (Philadelphia: Lutheran Publication Society, 1898; pp. 358; \$1.50.) Of the masterly discourses which are here gathered together, several were delivered on baccalaureate occasions, but the